

several seconds, but was not damaged. Although the alarm was widespread and general, there is no serious damage reported anywhere. It was felt as far north as Portland, Maine, and extended as far south as Washington but there is no account of its having reached west of the Alleghenies.

We are often not only astonished at what people will do, but are sometimes even astounded at their audacity. We are somewhat acquainted with a certain individual, who, according to his own statement, spent the first two years after he was "baptized into Christ," (?) in the Far West, "sowing wild oats." His own statement is, that he "did everything bad, as the roughs all do on the plains, and in the mines."

That same individual is now a "Gospel" preacher, and wanted to go and engage all the churches in Dayton to preach the "Gospel" and convert those that attend the German Baptist Conference. The German Baptists were themselves to be converted, is the meaning of the statement. For such a man to talk about converting anybody is simply ridiculous. I trust he may see this item, remember, reflect, repent and become converted, before he talks any more of converting anybody else.—*Gospel Messenger*.

We have no idea who the person above alluded to could be. We attended annual meeting ourselves this year, but learned nothing about such a person while there. The Messenger should take into consideration, however, that if he now is truly a "Gospel" preacher, he is no longer "sowing wild oats," but is a converted man. As the Messenger folks baptized the man, and as they claim to have a discipline superior to those who have the "Gospel alone", they should see to it that their members do not go to "sowing wild oats," immediately after their baptism. Perhaps this is what the man wanted to tell the German Baptists after he had been converted to a "Gospel" preacher. Perhaps he never was rebaptized and that is why the Messenger doubts his conversion? We refer the above proposition to the author of Royal Crumbs. He is an observing man.

Through an oversight on our part we neglected to notice the July number of the *Vindicator* in its proper place. The leading editorial contains a notice of the "Conservative annual meeting," in concluding which the editor says: "We are glad that they found a course that will impact their elements firmly together. This is as it should be. If the wish to 'advance' with so many progressive things drawn into line, from this fanciful and vain world, they should drop all questions. No doubt their old and young members can now see whither they are tending and how much humility and self-denial is yet needed to be holy, undefiled and separate from sinners." Which we suppose means something, as our old order brethren are a well-meaning class of people.

They are well pleased with the results of their own yearly meeting held at Beaver Dam, Md. Their next yearly meeting will be held in Ohio.

The next leading editorial we clip entire. "Our Joy.—We are glad to see brethren from the different States, as Maryland, Pennsylvania, Virginia, Ohio, West Virginia, and the states farther West, present at our yearly meeting, and paying such good and strict attention to the word preached, and the manner in which the business was disposed of. Nothing seemed to interest the meeting so much as the form and plan of disposing of the irregular decisions of the minutes and the line of distinction drawn. Now the people can know where to find the Old German Baptist principles of our forefathers, and if the Lord will be with us, with His holy will, we may keep the Order, once almost lost." We frankly admit that if it is wrong to be progressive, and new things must be discarded as sinful innovations then the old order brethren are the nearest right. If we were not progressive we would certainly be old order.

The latest novelty for ladies is a dress lying already cut to actual measure with a traced line showing where to seam to. They are called "Le Bon Ton Perfect Fitting Linings," and are cut over the celebrated "Bon Ton" system. They are becoming very popular with ladies everywhere, who do their own sewing, as they do away with paper patterns and the trouble of fitting. The bust measure taken loosely around the largest portion of the bust, and the waist measure around the smallest portion of the waist, are all the measure required to insure a perfect fitting dress. The retail price is 45 cents, only a trifling advance over the actual cost of the goods, without being out. Ask your dry goods dealer for them, if he has not got them in stock they will be sent free by mail, upon receipt of price, by RICKARD & GRAY, Alliance, Ohio.

At the close of my "Trans-Missouri Flashes" as published in *BRETHREN'S EVANGELIST* No. 31, you make me say "But rich in inconsistent life." I certainly did not intend to say that. I meant to say, "But such is inconsistent life." Please correct, as I may be censured. I know not what kind of lives the people in Jefferson county, Kansas, live.

W. J. H. BAUMAN.

Morrill, Kansas, August 10th, 1884.

#### Correspondence.

From Brother Mason.

On the 28th of July, we started for Wayne and Ashland counties on a four week's vacation.

We found the Fair Haven congregation full of life and energy. They have a thriving Sabbath school under the superintendence of brother Milton Painter.

On the 10th inst. we preached at the Black River church. Under the supervision of brother H. S. Jacobs there has been much improvement in matters here generally. There is a very flourishing Sunday school here, and the congregations are very good. Brother Jacobs is zealous for the cause and has worked hard. We were very agreeably surprised at the great improvement we found here.

The German Baptists have been in the habit of holding meetings here every four weeks. At their last meeting it was announced that the appointments at this place would be discontinued "for the present." A friend living in the neighborhood, and who is not a member of either organization, gives the reason of this sudden change, by using a very strange but pointed expression. He said that the preaching and general Christian principles of the German Baptists were not liked, therefore they boycotted them.

Boycotting is an Irish word. When an Irish landlord had made himself very unpopular through his injustice and arrogance, the people refused to work for him, so that his crops were spoiled and rotted in the fields. This they called "boycotting."

On the 18th I preached to my old friends in the Ashland college chapel. We received a very cordial invitation from all here, and it did our heart good to look at these old faces once more. May God bless you all.

Everything looks natural about Ashland, except the fact that the EVANGELIST office is now at the boarding hall. But I think this a great improvement. The sanctum was so completely turned around, that when I sat in the editorial chair, for an hour or so I could do nothing but stare and muse and waste paper.

We found the college prospects good. The professors expect the students to number 75 before the end of the week.

There are over twenty boarders at the boarding hall, and everything going along nicely. Brethren sending their children to college will find this a good home for them. The class of students found here are something to feel proud over.

The German Baptists of the old Mohican congregation are putting up a huge building. I am afraid to say much about it for fear that I will be accused of being prejudiced and spiteful. But I really cannot see why people will go to the expense of putting up large buildings when smaller ones will answer the purpose better. This house can never be expected to be filled only during dedication and love feast occasions. More than one-half of the building is exclusively for the annual or semi-annual love feast. Then for the remainder of the year it will be unused. I have heard that many of the German Baptist members are already beginning to regret that they were induced to build such a large monument of their folly. On Wednesday evening, the 20th inst., we expect to be home again at Farmersville.

I thank the Brethren for their friendly criticisms of my article on the "Unpardonable Sin." I notice that one brother thinks that falling from grace is that sin, while another claims that it is the ascribing of the miracles of Christ to demoniacal influence and denying his divine power, you may remember I said it was "continued infidelity." My explanation does not seem to be very acceptable to these brethren. So that my views may be better understood, let the brethren answer the following question to themselves: Is not "falling from grace" a species of infidelity? And what is the ascribing of the miracles of Christ to demoniacal influence but outspoken infidelity? A continuance in either of these states is unpardonable. Who will say that "continued infidelity" is pardonable? No, my brethren, lay aside all quibbling, and remember that continued infidelity is the unpardonable sin. Call it what you will, but when you have done, it is still continued infidelity. Yours in hope and love.

FROM FARMERSVILLE AND ELSEWHERE.

The church at Farmersville is still alive, even if we are not heard from very often. We have preaching in our town meeting house every Sabbath, morning and evening alternately, and we have Sunday school also every Sunday. Besides this we have appointments every two and three weeks at Winchester, Ware's chapel near West Winchester, and at McFadden's school house, four miles from latter place. Then again we expect to hold meetings regularly for the future in the neighborhood of brother Neibel's, five

miles distant from Miamisburg. We will also preach for the Brethren at New Lebanon. So you see, we are doing something for the cause of the Master even here.

Our meetings hitherto in the neighborhood of West Manchester have been pleasant, and we have every reason to believe, profitable. Although our first appointments here were in the middle of harvest and did not commence until nine in the evening, we had very good congregations. This was very encouraging.

While holding our meeting at New Lebanon we visited old sister Kiger. Although she was entirely prostrated yet her faith was strong. We spent several hours in conversation on heavenly matters which was profitable to all of us. I find that visiting these old saints, especially in times of afflictions, is good for the souls of the visitor and visited.

We were also called to visit brother Neibel near Miamisburg. We found him suffering from hemorrhage of the stomach. This brother and sister are isolated from the Brethren, and we were even glad to thus become acquainted. We left an appointment for the 28th of August at a neighboring school house. On our second visit we found the brother much better. When we return I hope I shall find him fully recovered.

The next appointments in the West Manchester district will be as follows: Ware's chapel, Tuesday evening, September 2d; McFadden's school house, Wednesday evening, September 3d.

Our meetings at Lexington, Preble county, every two weeks are well attended. We have about twenty-two available members here. On the 23d inst. the church will meet to make arrangements for a love feast.

EDWARD MASON.

From Waterloo, Iowa.

The cause of our Master still seems to be prospering here. There has been no retrogression, that we have noticed, since the organization of the Brethren church, nearly a year ago. We commenced here with between forty an fifty members and now number nearly one hundred and forty, with a bright prospect before us. The meetings are well attended and the interest good.

The brethren found it necessary, under the existing circumstances, to erect another house for religious services, and, consequently, set to work this spring to do so. The house is now completed, and was dedicated to the Lord on the 3rd inst. The occasion was quite an interesting one. People came from far and near, either from special interest or from curiosity, in large numbers. The building was occupied to its fullest capacity, and many remained in the yard for want of room in the house. The service was conducted by brother Bashor, who gave us one of his best sermons. The meeting house in size is 34x54 feet, and is located three and a half miles from Waterloo, and about seven miles from the Brethren church at Hudson.

We expect brother Bashor to conduct a series of meetings in the new church, some time in the near future, probably about the first of September. After which you may hear from us again. Fraternally,

E. SHOWALTER.

California Items.

On the 3d. Inst. I drove four miles and preached at East Union schoolhouse to an audience of five. I then drove 12 miles farther, to Ripon, where there was a congregation of three times five; and next I drove 13 miles to Lathrop, where there was a fair congregation. Harvest is the excuse. I thought it would be a good thing for Christianity, if we could have rain here in summer, as the farmers would then sow less wheat and would get through harvesting sooner. I don't think I prayed for rain, but, on Monday, the 4th Inst., we had considerable rain in the San Joaquin valley, and it was accompanied with lightning and thunder in some places. I do not think there was much damage done, but the farmers were considerably excited, and some of them alarmed. The greater part of their wheat is yet in the fields, and much of it is threshed and in sacks. It is a very unusual thing to have rain here at this season of the year.

J. W. BEER.

Lathrop, Cal., August 5th, 1884.

Notice to Sunday School Workers of Pennsylvania.

I am requested by Brother D. F. Ramsey to say that the notice in the EVANGELIST of the Sunday school convention was not intended to exclude other portions of Pennsylvania outside of "Western district of Pennsylvania." The reason it was stated as in quotation above because there is a permanent organization under that name with constitution by-laws, but that they expect all of Pennsylvania, even from eastern Pennsylvania, to work with them.

New Enterprise, Pa. R. Z. REPROGLE.

From Brother W. S. Lyon.

DEAR EVANGELIST: Please give space for our humble acknowledgments of good done us through your columns, in bearing the tidings of our loss of property, and our (almost helpless) condition to the brotherhood. You have acted as brethren to us in this respect. And more; you have given us the substantial which we so much need, in replacing our property. In No. 7, Cur. Vol., we made known our want, and placed it at one hundred dollars. We have received up to the present, \$17, which we gratefully acknowledge, and believe the recording angel has set that charity down to our donors as done unto the Savior, for He said, "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." We claim to be Christ's poor, not only in spirit, but in condition. Hence we repeat, your reward is sure, not only in the eternal world, but in the present life, "a hundred fold more." We have our building complete and some of our property replaced, and an indebtedness of twelve dollars standing against us. Will not the dear brethren, who have the cause of Christ at heart, also remember his poor. We have a sufficiency of "Family Rights" on sale, in the hands of charitable elders, that will (when sold) place us again, where we can give, rather than receive, which we greatly prefer. Yours, in the one hope.

W. S. LYON.

May Hill, Ohio.

#### Straggling Thoughts.

May each one lift according to their strength in removing the Ashland College debt.

Oh! that the church of the Brethren, was so fully organized that each member might have an appointed place to work.

Brother Beer's California letter was very interesting. Will always welcome such letters.

The grove meeting at Louisville was very interesting. The Brethren (Keifer and Malott) told us so many good things.

Organizing Sabbath Schools is a subject which should engage our attention. "Be sure you are right, and then go ahead," is a motto which should be highly esteemed.

Why don't the sisters write more? "Privacy in observing the Lord's Supper" should we think, have many advocates.

L. SLOTTOR.

The pressure of other duties prevents me from furnishing the Sunday School Lesson any longer. Perhaps some one else will prepare them for a term. I am willing to take turn, a term every year, but I cannot do more. Preach twice every Sunday and every other Sunday three times. Bible class meeting on Wednesday evening. Youth's New Testament class, superintendent of two Sunday schools, and church pastoral work. If you prepare the lesson for this week, some one may volunteer for next. Hope some one will continue.

Very respectfully yours,

A. D. GNAGEY.

Myersdale, Pa August 12th, 1884.

#### Announcement.

Please announce through the EVANGELIST that there will be a communion at the Baptist church, two and a half miles north of Adrian, on the 20th of September, meeting to continue over Sabbath, the 21st of September, and perhaps longer. A general invitation is extended, especially to the ministering Brethren. Brother A. J. Hixon is expected to be with us. By order of the church.

AARON SHOWWALTER.

Brother James A. Ridenour will preach for the Brethren, on the corner of Jackson and Van Buren streets, Sunday, Aug. 24th, at 10:45, a. m., and 8 p. m., Sabbath school at 9:30 a. m., prayer-meeting, Bible readings and song service every Wednesday evening. Come, let us bow before our maker. Let us worship the Lord in the beauty of holiness.

S. KIEHL.

Dayton, Ohio.

BRO. H. R. HOLSINGER: Please announce through the EVANGELIST that the Brethren at Pleasant Hill, Roane county, W. Va., will hold a love feast, the Lord willing, nine miles east of Spencer, on October 11th, commencing at 10 o'clock A. M. and continue over Sunday. Council meeting on Friday, 10th, at two P. M.

H. C. BOLDYARD.

#### Married.

BERKLEY-BEACHY: July 28th, 1884, at Salisbury Pa., in the Brethren church, by Elder N. Morrill, brother M. C. BERKLEY to sister ELLA S. BEACHY, all of Somerset county, Pa.